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REPORT
ON
NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 20th October 1906.

CONTENTS.

PAGE.	PAGE.
(A)—General—	
I.—FOREIGN POLITICS.	
Nil.	
II.—HOME ADMINISTRATION.	
(a)—Police—	
Playing on harmoniums an offence ...	917
The authorities at Umballa ...	ib.
Grain-riots in Midnapore ...	ib.
(b)—Working of the Courts—	
The fourth Presidency Magistrate ...	917
Alleged service of certificates on the tenants of the Jalsmutha khel mahals ...	ib.
(c)—Jails—	
Nil.	
(d)—Education—	
Mr. Earle, the Civilian Director of Public Instruction ...	917
The Officiating Principalship of the "Presidency College, Calcutta" ...	919
The Officiating Principalship of the Presidency College, Calcutta ...	ib.
(e)—Local Self-Government and Municipal Administration—	
A municipal complaint ...	919
The milk-supply of Calcutta ...	ib.
(f)—Questions affecting the land—	
Nil.	
(g)—Railways and Communications, including Canals and Irrigation—	
Complaints against the Bengal-Nagpur Railway ...	919
The transport of rice on the Assam-Bengal Railway	920
Oppression on Indian railways ...	921
A railway complaint ...	ib.
III.—LEGISLATION.	
The question of the expansion of the Supreme Legislative Council ...	924
IV.—NATIVE STATES.	
Nil.	
V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
The crops in Birbhum ...	925
VI.—MISCELLANEOUS.	
Celebration of the Partition Day ...	925
The observance of the 16th October ...	ib.
The Partition Day ...	ib.
Observance of the 16th October ...	ib.
The late Babu Nalin Bihari Sarkar ...	926
The late Babu Nalin Bihari Sarkar ...	ib.
The awakening of Asia ...	ib.
A poem ...	ib.
"What the new party wants" ...	ib.
The Pundits of Navadwip on foreign articles ...	927
Famine, flood and other visitations ...	ib.
A pledge by the school students ...	ib.
"There is retribution for oppression" ...	ib.
Three articles from the <i>kal</i> newspaper ...	928
The presence of animal blood and bones in foreign sugar ...	ib.
"At their wits' end" ...	ib.
The political kite-flyers ...	ib.
A swadeshi society ...	ib.
URIA PAPERS.	
Nil.	
ASSAM PAPERS.	
Nil.	

APPENDIX TO ECONOMIC SURVEY

1950-51

II.—HOME ADMINISTRATION.

(a)—Police.

COMMENTING on the order issued by the Cantonment Committee of Jullunder (Punjab) prohibiting the playing on the Playing on harmoniums an harmonium without permission within the Cantonment limits, the *Hitvarta* [Calcutta] of the 14th offence.

October considers the order as only a sequel to the case lately brought by Babu Kundan Lall against Mr. Cowie for various acts of oppression committed by the latter, and says that the present Cantonment Magistrate, Mr. Walker, has induced the Committee to pass the above order simply to save the honour of his predecessor, Mr. Cowie. This officer prosecuted his enemy to have him punished, while Mr. Walker has committed the present injustice to save the honour of his friend. This is the sort of British rule we have.

2. The *Hindi Bangavasi* [Calcutta] of the 15th October draws the attention of the India Government to the high-handed doings of the authorities at Umballa, who have been forbidding the Hindus from celebrating their national festivals, the last being the *Dasahara* festival.

3. The *Nihar* [Contai] of the 16th October writes that not a few grain-riots have taken place lately in different parts of Midnapore, Ghatal and Tamluk. A number of boats laden with paddy were also recently looted at Irinchi, Gholpukur and Golabari on the Hijlee Tidal Canal and on the Baroj stream.

(b)—Working of the Courts.

4. The *Bharat Mitra* [Calcutta] of the 13th October notices the irregularities committed by Maulvi Abdus Salam, the fourth Presidency Magistrate. In a theft case he began to ask the accused what he had to say before any complainant's witness was examined. On the pleader's taking objection to it he replied that that was the procedure that he adopted in such petty cases. He did not allow a lengthy cross-examination of witnesses and told the vakil that as he knew what he (the pleader) would say he need not argue the case. He drew up a charge against the accused before the cross-examination was over, and refused to accept bail for him, saying that it was not his wont to grant a bail after he drew up a charge.

In another case three coolies were sent up for trial by the police. The Court Inspector offered evidence against only two of these and said he had no evidence against the third; still he sentenced all the three to a month's imprisonment each.

5. The *Nihar* [Contai] of the 16th October, after stating that certificates are being issued on the tenants of the Jalamutha estates for arrears of rent, proceeds to express a hope that, in view of the hard times through which the raiyats are now passing, Government will consider the desirability of postponing the collection of those arrears.

(c)—Education.

6. The *Sanjivani* [Calcutta] of the 11th October writes as follows:—

Mr. Earle, the Civilian Director of Public Instruction. We are gradually coming to realise at what an inauspicious moment Sir Andrew Fraser set foot in Bengal. It was due to him that the partition of Bengal was effected. It was his sinister policy which led to the establishment of the control of executive officers over all Government departments. First of all, the control of Divisional Commissioners has been extended over judicial officers like Munsifs and Judges. Then, the Education Department, which had always been under the control of educational officers, has now been placed by Sir Andrew under the Civilian Mr. Earle, and has thereby been placed on its path to ruin. When a loud protest was raised both in India and England against Mr. Earle's appointment, Government said that

HITVARTA,
Oct. 14th, 1906.

HINDI BANGAVASI,
Oct. 15th, 1906.

NIHAR,
Oct. 16th, 1906.

BHARAT MITRA,
Oct. 18th, 1906.

NIHAR,
Oct. 18th, 1906.

SANJIVANI.
Oct. 11th, 1906.

Mr. Earle had acquired great experience of the Education Department by serving for some time as the Government's Educational Secretary. But such is his experience of the Education Department that when inspecting a college he asked whether the F. A. or the B. A. Examination had to be passed first. When Mr. Earle goes to inspect a college or a school, he simply walks through the rooms and peeps at the kitchen and the privy and finishes his inspection. When attending meetings of the Senate, Mr. Earle sits like a statue. Such is Mr. Earle's experience of the Education Department.

Mr. Earle is a little nabob. He finds it troublesome work to write even a few lines himself. So he has engaged two shorthand typists. One of them attends on him at his lodgings in the morning and at his office up to 2 P.M., and the other man from 2 P.M. till 9 P.M., and they sit looking at him in order to take down his words. And Government is providing the expenses of such little nabobs by sucking the taxpayers' blood. The very day following the one on which Mr. Earle took his seat as the Director, he appointed Haradhone Babu of the Bengal office, to whom he had taken a liking, as his Personal Assistant. From that time two Personal Assistants have been serving the Director. Besides, twelve new clerks have been appointed for the Director's office. One-third of Bengal has been severed away, yet under the civilian régime the work of the Director's office has, it seems, increased to such an extent that forty-two clerks have become necessary to cope with the work which was formerly done by only thirty clerks.

While for his own convenience Mr. Earle has employed two shorthand typists and while his office has been strengthened by twelve clerks, he seems ignorant of the fact that an increase of the work of his office means a corresponding increase in that of the offices of the Divisional Inspectors and of District Deputy Inspectors, for the number of clerks in these offices has not been increased. The consequence has been that the clerks of these offices, drawing a salary of Rs. 15 or 20 a month, have had no alternative but to work excessively hard.

Mr. Earle is extremely rude, and his rudeness has quite disgusted the clerks of his own office. Far from treating the higher officers respectfully, he does not hesitate even to use harsh language towards them. Sir Alexander Pedler and his predecessors always addressed and wrote to the Inspectors under them in a respectful tone, but Mr. Earle does not hesitate to use disrespectful terms towards the native Inspectors. The higher officers, therefore, are extremely unwilling to see Mr. Earle personally.

Himself a Civilian, Mr. Earle has made the officers of his Department too much subordinate to Civilian Magistrates and Commissioners. Every circular is to go to the Magistrate and the Commissioner. In almost every matter, Inspectors are instructed to act in consultation with the Commissioner and Magistrate. In fact, Inspectors have been left no independent discretion in any matter.

Mr. Earle's orders are peremptory. What cannot be done in ten days, he orders to be done in a day. As Director of Public Instruction Mr. Earle is conducting himself in the same way that he did towards the police when he was a Magistrate.

On account of the peremptory nature of his orders, the work of the inspecting officers and of clerks has increased to an incredible extent. But there is no promotion for them, and no facilities are afforded them for the discharge of their duties. On the contrary, he stands in the way of their promotion by granting a second, third, fourth or even a fifth extension to time-expired officers, whereas Sir Alexander Pedler, considering the slowness of promotion in the Educational Service, was always averse to grant extension of service.

What with the selection of candidates for the several scholarship examinations, the making of arrangements for the annual examinations of middle schools, the founding of guru-training schools, the construction of houses for primary schools, the introduction of the new scheme of instruction, and what with the ascertainment of the opinions of Magistrates in most matters, the work of Inspectors, of Deputy Inspectors and Sub-Inspectors has largely increased. To give them some relief Sir Alexander Pedler proposed to Government an increase in their number. The Secretary of State's sanction

to this proposal was obtained some months ago, but Mr. Earle has as yet done nothing to give effect to it. If pecuniary difficulty stands in the way of appointing all the new officers at once, some relief might be given to the existing officers by the appointment of at least a few Sub-Inspectors and Deputy Inspectors for the present. Mr. Earle is, in fact, paying no attention to this matter; but such would not have been the case if Sir Alexander Pedler had been the Director. The lack of an adequate number of officers is so seriously interfering with the proper administration of the Department, that the appointment of a few more officers has become urgently and absolutely necessary.

The Education Department has, in fact, greatly deteriorated under a Civilian Director. Will not even all this induce the Government to give up its *sid?*

7. The same paper disapproves of the appointment of Mr. Little as the Officiating Principal of the Presidency College, Calcutta, in supersession of the claims of Mr. Prothero, who is Mr. Little's senior and is, besides, very popular with the students.

SANJIVANI,
Oct. 11th, 1906.

The Officiating Principalship of
the Presidency College, Calcutta.

8. The *Hitavadi* [Calcutta] of the 12th October says that the appointment of Mr. Little to the Officiating Principalship of the Presidency College, Calcutta, has astonished many people, because Mr. Prothero has better claims to the post than Mr. Little. People are saying that Mr. Prothero's claims have been overlooked because he is friendly to the *swadeshi*.

HITAVADI,
Oct. 12th, 1906.

The Officiating Principalship of
the Presidency College, Calcutta.

(e)—*Local Self-Government and Municipal Administration.*

9. The *Daily Hitavadi* [Calcutta] of the 12th October, after pointing out that in the matter of the appointment of and grant of leave and pensions to its employés, the Calcutta Municipality guides itself by the practice of Government in the same matters, proceeds to complain that the health examination and the observance of the age-limit insisted on in the case of all new entrants to Government service have of late been dispensed with as regards certain persons newly appointed to the service of the Municipality.

DAILY HITAVADI,
Oct. 12th, 1906.

10. The *Daily Hitavadi* [Calcutta] of the 16th October speaks of the way in which the milk-supply of Calcutta comes to be polluted and of the urgent need of remedial action by the Calcutta Municipality in this connection, in the interests of the health specially of the infant population of the city.

DAILY HITAVADI,
Oct. 16th, 1906.

(g)—*Railways and Communications, including Canals and Irrigation.*

11. The *Sanjivani* [Calcutta] of the 11th October says that the abolition of the Midnapore through passenger train on the Bengal-Nagpur Railway has caused the greatest inconvenience to a large section of passengers for Midnapore, namely, such as have to arrive at Midnapore before 12 noon. These passengers have now to travel by the Puri mail train, but they have to change trains at Kharagpur. And one can easily conceive how difficult and troublesome it is to change trains at night with luggage, children and females. Again, the abolition of the Puri passenger train from Howrah to Khargapur has been an act of great thoughtlessness on the part of the railway authorities. Every station on the line has its Puri passengers. Under the new arrangement the Puri passengers from those stations at which the Puri mail train does not stop have to travel by other trains to any of those stations at which the mail train stops and thence take the mail train. This causes extreme hardship to a large section of Puri passengers, the majority of whom are females.

SANJIVANI,
Oct. 11th, 1906.

Complaints against the Bengal-Nagpur Railway.

JYOTI,
Oct. 11th, 1906.

12. The *Jyoti* [Chittagong], in an extra number dated the 11th October, writes:—

The transport of rice on the Assam-Bengal Railway. We are astounded by reports of constant exhibitions of partiality by the officials of the Assam-Bengal Railway in contravention of the distinct provisions of section 42 of the Indian Railway Act of 1890. The following are specific instances:—

- (1) On the 21st September, a waggon that had been loaded with salt for Ram Kamal Ramballabh Sahaji & Co., was later on emptied of that load under orders of Mr. Cooper, the Traffic Manager, and given to N. N. Ray & Co. Although the Sahajis and the Rays are bonders of equal status (?), the Rays were supplied with five waggons, while the Sahajis, in order that the Rays might be pleased, were refused even one.
- (2) While Gurudas Sil, Ramgati Ramdhan Dhar, Rahimtolla Dhanji, Ramnarayan Shaha and other rich traders are not being regularly supplied with waggons for the transport of 10 or 20, or 30 thousands of bags of rice, in each case, waggons are being supplied to traders who have no rice to transport and even no trade in rice at all. Babu Ramnarayan Shaha has 21,000 bags of rice and he is to get one waggon per week only. And yet others with far smaller quantities of rice to transport are being furnished with 5 to 7 waggons per diem. Ram Narain Babu has repeatedly wired to the railway management for special trains, but his messages have elicited no favourable replies yet. If only one waggon per week is given him, it will take him years to get all his rice transported. For storage accommodation in addition to that furnished by his own godowns, he has been compelled to pay to Messrs. Bulloch Bros. and to Messrs. M. David & Co. during last month rent up to Rs. 1,400. Is it right to class a rich merchant like him with "petty merchants"? He has repeatedly pointed out to the local railway authorities that for this shortage in the supply of waggons he is being put to a daily loss of Rs. 1,500.
- (3) Yesterday a circular was issued threatening with dismissal any railway employé caught trafficking in the supply of waggons. Will anything be done for the punishment of those who all this time were being supplied either in their own names or in those of their friends with two or three waggons every day? It is known that certain railway employés have reaped a daily profit amounting to two or three hundred rupees.

In the course of another article on the same subject, it is alleged that the management of the Assam-Bengal Railway do not appear to be making any efforts to expedite the transport of rice from Rangoon into the interior of Eastern Bengal, that the scarcity there might be relieved. The number of waggons is limited, and the system under which they are being supplied for the use of consigners is faulty. A few lucky individuals are daily getting a proper number of them, but the majority of the dealers in rice, both large and small, can hardly get one for their use after applications made for a week or even for two or three weeks. On the other hand, persons connected with the railway in any manner, clerks, females, *garhwans*, *jhampanwallas*, *khansamas*, *chaprasis*, boarding-house servants, *vakils* and various other classes of people are being supplied with waggons. An opportunity has thus been created for a number of persons to make a profit by selling the use of waggons. It has been ruled that the capitalists who import rice from Rangoon should be supplied with waggons in proportion to the quantity of the grain they import. But as, owing to the form in which their accounts are kept, it is very difficult to judge of the quantity each imports, the claims of these capitalists should not be allowed to interfere with the freest supply of waggons to all who buy rice from Chittagong for sale in the interior.

About 70 waggons laden with consignments of jute from Akhaura have now been detained for about a week at Chandpur awaiting the arrival at that port of the flat in which they are to be transported. In

view of the short distance between Chandpur and Akhaura (only 76 miles), the railway management would have acted with prudence if they had waited for the arrival of the flats at Chandpur before they had loaded their trains at Akhaura. A rumour is now current that, in order to keep the prices of rice permanently up, some of the railway employés are conspiring with certain dealers in rice and throwing difficulties in the way of transport.

13. The *Daily Hitavadi* [Calcutta] of the 12th October writes that

Oppression on Indian railways. oppression is on the increase on Indian railways.

There are railway coolies who treat gentlemen with disrespect; *pani pandes* who get annoyed at thirsty passengers loudly calling on them for a drink, and booking-clerks and telegraph clerks and guards and ticket-collectors, who commit outrages of various kinds on men and women travelling by rail. Offences like these, if brought to the notice of the superior railway authorities, do not meet with the requisite attention, unless the party aggrieved happens to be a European. While native employés are only prone to corruption, the *feringhi* employés are guilty not only of this vice, but also of a tendency to offend against the religious observances of the passengers.

Reference is then made to the case of the guard W. E. Alexander who was lately convicted by the District Magistrate of Shahabad of having outraged the modesty of a Hindu female. And, in conclusion, a letter is published from Babu Monogopal Goswami, Drawing Master, Raj College, Burdwan, narrating how, on the 3rd October last, a sweetmeat vendor at Burdwan railway station, who had been paid a rupee by the writer for four annas worth of sweets, took advantage of the fact that the writer had a lady travelling with him to delay handing him his change of 12 annas so as to compel him at last to get into his carriage without his change; and how, on the following day, the matter having in the meantime been brought to the notice of the Station Master, the vendor was punished for his previous day's conduct by summary expulsion from the station platform.

14. A correspondent writes to the *Daily Hitavadi* [Calcutta] of the 14th

A railway complaint. October to complain that for lack of proper

arrangements to meet the situation by the authori-

ties of the Eastern Bengal State Railway, about $2\frac{1}{2}$ lakhs of maunds of jute are now lying at Goalundo Ghat on the river-banks where the boatmen have left it. Similarly, consignments of rice and paddy which are arriving at that station by rail are being permitted for the same reason to lie in confusion in places full of mud. The Manager of the Eastern Bengal State Railway at Calcutta appears to have paid no heed to these grievances of the owners of the goods when they were brought to his notice. The local ghat has been, by a fiat of the local railway authority, partitioned into two, along which all boats laden with goods are required to draw up, on pain of forfeiting the privilege of registration and of the goods on board being cleared. The No. 7 and the No. 8 ghats which have been created by the same local authority have very limited accommodation, so that all the boats which come up there have not space to draw up alongside, and brawls between the boatmen, sometimes ending in bloodshed and in the sinking of boats, often result in consequence.

(h)—General.

15. The *Sanjivani* [Calcutta] of the 11th October says:—

"Bengal boycotted."

The following notification has appeared in the *Eastern Bengal and Assam Gazette*, dated 1st

September 1906:—

"Fourteen Musalman or non-Bengali candidates are wanted for the Native Military pupil class Hospital Assistant to the trained at Government expense at Agra."

Did not the Government feel ashamed to publish this notification? Is it just or equitable that Bengalis alone should be declared disqualified for being trained as Military Hospital Assistants at Government expense?

16. The same paper says that the Lieutenant-Governor of Eastern

Police Administration in Eastern Bengal and Assam during 1905. Bengal and Assam has, in his Resolution on the Police Administration Report of the Province for the year 1905, expressed satisfaction that in the report, the police has been praised for the

DAILY HITAVADI,
Oct. 12th, 1906.

DAILY HITAVADI
Oct. 14th, 1906.

SANJIVANI,
Oct. 14th, 1906.

SANJIVANI.

creditable manner in which it conducted itself during the recent troubles. It is the same police which, owing to its oppressions on innocent people during these troubles, is looked upon by the natives of the country as a pack of detestable and ferocious animals. The Lieutenant-Governor is also glad that the Inspector-General of Police is appointing Musalmans in his department in larger numbers than was formerly the case. It is by all means desirable that Musalmans should enter the public service in large numbers. But it would be doing a disservice to them if their eye is confined to the Police Department only. Let Government make arrangements for giving compulsory but free education to the Musalmans, so that they may be eligible for all departments of the public service.

SANJIVANI,
Oct. 11th, 1906.

17. The same paper says that Lord Minto's reply to the address presented to him by the all-India Muhammadan deputation was so skilfully made that it satisfied the Musalmans without betraying any of his views

The all-India Musalman depu-
tation to Lord Minto.
and intentions. It is extremely satisfactory to observe that Musalmans are trying to secure political privileges. The more they will walk on this new path the more will they learn that it is impossible for any community in India to secure an all-round political advancement by completely dissociating themselves from the Hindu and other Indian communities.

HITAVADI,
Oct. 12th, 1906.

18. Referring to the all-India Musalman deputation to the Viceroy, the Hitavadi [Calcutta] of the 12th October writes as follows:—

The all-India Musalman depu-
tation.
It has pleased everybody to know that the address presented by the deputation to the Viceroy and His Excellency's reply to it contained nothing objectionable. Although the deputation consisted of a goodly number of respectable and influential Musalmans of India, the younger generation and the more enlightened section of the Musalman community expressed no sympathy with it. Such persons, like the *Englishman*, etc., who rejoiced at the prospect of seeing the deputation creating a political breach between Hindus and Musalmans, have been disappointed. All reforms and privileges which the deputation begged of the Viceroy on behalf of the Musalman community, are precisely those which the Indian National Congress has been asking for for many years past, with this exception, however, that the Congress demands them in the interest of all Indians instead of in the interest of the members of any particular community. The purpose of the Congress and that of the deputation are, therefore, practically identical. The most noteworthy characteristic of the address was its restrained and respectful tone. It expressed neither joy for the partition of Bengal nor sorrow at Sir B. Fuller's resignation. There is one paragraph in the address the meaning of which is not quite clear. It runs as follows:—"The Muhammadans of India have placed implicit reliance on the sense of justice and love of fair dealing that have always characterised their rulers, and have, in consequence, abstained from pressing their claims by methods that might at all prove embarrassing; but earnestly as we desire that the Muhammadans of India should not in the future depart from that excellent and time-honoured tradition, recent events have stirred up feelings, specially among the younger generation of Musalmans, which might, in certain circumstances and under certain contingencies, easily pass beyond the control of temperate counsel and sober guidance." If in this paragraph the object of the deputation be to express alarm at the fact that the younger generation of Musalmans are working with Hindus for the good of the country, we cannot but be astonished at it. Education has taught the public the value of unity in the field of politics among men belonging to different religious persuasions. And Hindus and Musalmans are being gradually united in political struggle in spite of the vigorous efforts of the opponents of such union. Lord Minto gave a very satisfactory reply to the address. He said generally that the Government of India would always be guided by the principle of ruling the country with an eye to the interests of all communities of its inhabitants, and "that the Muhammadan community may rest assured that their political rights and interests as a community will be safeguarded in any administrative reorganisation with which I am concerned." Referring to the situation in Eastern Bengal, His Excellency said, "The course the Viceroy and the Government

of India have pursued in connection with the affairs of the new province, the future of which is now I hope assured, has been dictated solely by a regard for what has appeared best for its present and future populations as a whole, irrespective of race or creed, and that the Muhammadan community of Eastern Bengal and Assam can rely as firmly as ever on British justice and fair play, for the appreciation of its loyalty and the safe-guarding of its interests." This statement was quite befitting his position as the Viceroy of India. Of course, he had the resignation of Sir R. Fuller in his mind when he made this statement. The expression of his sympathy "with all that is sincere in Bengali sentiment" was truly wise and statesmanlike.

In short, the Muhammadan community does not seem to have gained anything by means of the deputation. The address presented by the deputation shows that the aims and ambitions of even those Musalmans, who had so long refrained from having any connection with political agitations, are identical with those of the agitators themselves.

19. With reference to the recent all-India Musalman deputation to the Viceroy, the *Soltan* [Calcutta] of the 12th October

The all-India Musalman deputation. praises His Excellency's reply to the address by the deputation as circumspect and suited to the

necessities of the situation, and then proceeds to remark that the most noticeable thing about this deputation is not the address presented or the reply elicited, but the fact that the meeting together of this deputation is a sign of evolving unity amongst the leaders of the Musalman community.

20. The *Bangavasi* [Calcutta] of the 13th October says that Lord Minto's

The all-India Musalman deputation. reply to the address of the all-India Musalman deputation was very cautious and guarded, so that

the high expectations that had been entertained about the success of the deputation were not fulfilled. It is our heart's desire, says the writer, to see the Musalman community advanced and prosperous. But it breaks one's heart to think that the Indian Musalmans, who were one day the rulers of the country, are now waiting upon the Viceroy with prayers and petitions in their hands. Prayers and petitions will, however, be of no avail so long as the community will not gain strength through religion, morality and intellectual culture.

21. The *Hitvarta* [Calcutta] of the 14th October is glad that neither the

The all-India Muhammadan memorial. memorial of the all-India Muhammadans nor the reply of His Excellency the Viceroy contains any controversial matter. Many think that the memorial

is the work of the Imperialist Anglo-Indians who induced the Muhammadans to submit it to show the excellence of the present administration, since the liberal Muhammadans did not sign the memorial. Whatever may have been the object of the memorial, it is certainly a matter for pleasure that the efforts of those who are trying to create a difference between the Hindus and Musalmans have proved in vain. The prayers contained in the memorial are no other than those for which the National Congress has all along been trying, though the latter is not asking them for any particular class or creed but for all Indians.

Lord Minto has given an excellent reply. The Viceroy has expressed his sympathy for the agitation against the partition. When saying that the partition was good for both Hindus and Musalmans Lord Minto had no doubt the resignation of Sir Bampfylde Fuller in his mind. The memorial has not only blackened the face of the whites who were at the bottom of this memorial, but has also clearly proved that the Musalmans who have hitherto been keeping aloof from political agitation are moved by the same feelings and aspirations as ourselves.

22. The *Hindi Bangavasi* [Calcutta] of the 15th October, referring to

The all-India Muhammadan memorial. the same subject, says that the anticipations of the firebrands have proved false. If the memorial contained any reflection or accusation, it was not

against the Hindus but against the policy of the Government.

Lord Minto has shown considerable tact and political wisdom in his reply. In fact, the reply befits the memorial.

SOLTAN,
Oct. 12th, 1906.

BANGAVASI,
Oct. 13th, 1906.

HITVARTA,
Oct. 14th, 1906.

HINDI BANGAVASI,
Oct. 15th, 1906.

BHARAT MITRA,
Oct. 13th, 1906.

23. Referring to the same subject, the *Bharat Mitra* [Calcutta] of the 13th October writes as follows:—

The all-India Muhammadan memorial. The Muhammadan address only means that what the Government does is all right. The

Muhammadans never grumble but depend on the justice of the rulers, for which they should have something more than a fair share of Government patronage, while the substance of Lord Minto's reply is that the Muhammadans are a good people and that he would see if he could give them something more than to others. So the Muhammadans do not want anything new from the Government: what they want is to deprive the Hindus of something. They would not ask for a Lieutenant-Governorship for themselves, but should the post be decided to be given to a Hindu they would run to ask that it may be given to one of themselves.

SWADES,
Oct. 15th, 1906.

24. The *Swades* [Calcutta] of the 15th October writes that the address of the all-India Musalman deputation to the Viceroy, and His Excellency's reply thereto, were both pleasing to Musalmans and not displeasing to Hindus. There was no mention made either in the address or in the reply of any fears for the safety of the State. The perverted journalists in England, who, imitating the ways of American yellow-journalism, were upsetting the Musalman and his English friends with false alarms, now stand abashed. There are signs visible of returning sense among the public in England.

ISLAM,
Oct. 15th, 1906.

25. With reference to the same subject, the *Islam* [Calcutta] of the 15th October heartily thanks Lord Minto for His Excellency's statement that in any administrative reorganisation with which he was concerned he

would take care to see that the political rights and interests of Musalmans as a community are properly safeguarded; and then proceeds to remark that this deputation is a sign that the Musalmans have awoken from their sleep to the necessity of safeguarding their just rights. The deputation was not begging for alms, but demanding rights for men with a just claim to them.

HITAVADI,
Oct. 12th, 1906.

26. The *Hitavadi* [Calcutta] of the 12th October thanks the Government for having sanctioned a grain compensation allowance for clerks on salaries from Rs. 17 to Rs. 30, but at the same time says that the allowance ought to have been sanctioned for all clerks drawing salaries up to Rs. 100 per month. The case of clerks drawing salaries not more than Rs. 16 per month ought to have received special consideration from the authorities. It is hoped that the matter will be reconsidered.

HITVARTA,
Oct. 14th, 1906.

27. The *Hitvarta* [Calcutta] of the 14th October understands from what has been said by the Secretary of State that some Indians are to be appointed to the higher branches of the public service, although it has not yet been decided which posts they are going to be appointed to.

III.—LEGISLATION.

DAILY HITAVADI,
Oct. 13th, 1906.

28. It is rumoured, says the *Daily Hitavadi* [Calcutta] of the 13th October, that the views of the Provincial Governments in India on the question of the expansion of the Supreme Legislative Council will be kept secret from the public. Experience has led the

Indian public to think that whenever Government does anything in secret, that thing must be improper and unjust. The improper strategem to which Lord Curzon resorted for carrying out the partition of Bengal is still fresh in the memory of the people of the country. It is hoped that Lord Minto will allow the public sufficient time to discuss thoroughly the question of the expansion of the Imperial Legislative Council.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

29. The *Birbhumi Hitaishi* [Birbhumi] of the 12th October writes that
 The crops in Birbhumi. for lack of an adequate supply of water, the paddy and sugarcane crops which have already been grown in Birbhumi and its neighbourhood are in danger of being destroyed. In this district, the success of agricultural operations depends mainly on rainfall, for canals are entirely absent, and although tanks exist, water cannot always be drawn from them in consequence of disputes between zamindars and their tenants. The matter calls for speedy action at the hands of the District Magistrate.

BIRBHUM HITAISHI,
 Oct. 12th, 1906.

VI.—MISCELLANEOUS.

30. The *Sanjivani* [Calcutta] of the 11th October appeals to the Bengal public to celebrate the 16th October, the Partition Day, in the manner in which it was celebrated last year, viz., by tying *rakhis* round each other's wrists, abstaining from cooking, closure of business and renewal of the *swadeshi* vow.

SANJIVANI,
 Oct. 11th, 1906.

31. The *Sandhya* [Calcutta] of the 11th October has the following:—
 The observance of the 16th October. Who has given currency to the idea that the 16th of October is a day of mourning? The *feringhis* have broken our backs, but that blow has not in the least dispirited us; rather, as the result of it, our spirit has been raised a hundredfold. We were asleep—the partition of Bengal has awakened us. The spell of things *feringhi* had charmed us into becoming slaves, but with the breaking up of Bengal the charm also broke. On that day we understood what the real *swadeshi* spirit was. On that day we got the first distant intimation that the people of India would again live their lives with their old independence under a *swadeshi* system. Should such an auspicious day be observed as a day of mourning?

SANDHYA,
 Oct. 11th, 1906.

The *swadeshi* should be to the *feringhis* a kick back for the oppression they have committed on us, as the effect of which utter ruin will seize Manchester and Liverpool.

The 16th of October should therefore be a day of rejoicing, with feastings and music, conducted with a zest which should strike the *feringhis* dumb.

32. The *Daily Hitavadi* [Calcutta] of the 13th October writes as follows:—

DAILY HITAVADI,
 Oct. 13th, 1906.

The Partition Day. The 16th of October, the Partition Day, is a landmark in the history of Bengal. Should we consider it a lucky or an unlucky day? It was the day on which Bengal was divided in the teeth of the prayers and petitions of the whole nation against such partition, an insult the like of which the nation had never known before, and as such it is a most unlucky day. But the 16th of October saw also the awakening of the national life in Bengal, the first step taken by the Bengalis to remove their national calamity, and as such it is a most lucky day. Through death we have received the boon of life. The 16th of October is, therefore, neither a lucky nor an unlucky day for us. It is pre-eminently a sacred day.

33. The *Yugantar* [Calcutta] of the 14th October has the following on *Rakhi Bandhan*:—

YUGANTAR,
 Oct. 14th, 1906.

Observance of the 16th October. Our land of Bengal with her seven crores of sons is incomparable for the abundance of her crops, the sweetness of her waters and her fruits, and for her prosperity. Our Mother is more glorious than heaven itself. Our mother is a mother of heroes. The English have with a sharp weapon struck a blow on the person of this mother of ours on the 16th of October. The insult caused by that blow shall have to be avenged. The proud English must bow their heads before the army of seven crores of "sons." That is why the 16th October is a memorable day.

The Sesodia-Rajputs vowed after losing Chitor not to touch any utensil of gold, and to sleep not on beds of ease but on beds of straw, until they had lighted up the flame of war and made Chitor independent and until they had

wiped away the disgrace of defeat in the blood of their enemies. The Sesodias still stick to that vow. And on the 16th of October the Bengalis have vowed, so long as Bengal again does not become their dear "land of Bengal, with sweet waters and with sweet fruits," so long as timid and disarmed as they are they have not become men and have not avenged the insult to their mother, so long to boycott things foreign, to be *swadeshi* in everything, and to fast on the 16th of October. It will not do for us to be *swadeshi* only in the matter of food and clothing. We shall become *swadeshi* in education, we shall make our country, our society, our religion, our commerce,—everything *swadeshi*. Nothing foreign shall we retain. The means to this end are the application of strength, the materials are men and *lathis*, and the price is live heads. "Sons," wherever you are, remember these things, remain fasting on the 16th of October and in the name of the Mother tie *rakhi* to each other's hands and so become brethren all in spirit. The person in whose name the *rakhi* is tied, has a claim to be saved from danger and trouble at the sacrifice of life itself. This is the practice with the Rajputs even yet.

SANDHYA,
Oct. 11th, 1906.

DAILY HITAVADI,
Oct. 12th, 1906.

SANDHYA,
Oct. 12th, 1906.

SULTAN,
Oct. 12th, 1906.

SANDHYA,
Oct. 12th, 1906.

34. The *Sandhya* [Calcutta] of the 11th October and most other papers mourn the death of Babu Nalin Bihari Sarkar and publish eulogistic notices of his career.

35. The *Daily Hitavadi* [Calcutta] of the 12th October mourns the death of Babu Nalin Bihari Sarkar and recounts his good qualities and meritorious services.

36. The *Sandhya* [Calcutta] of the 12th October writes :—

The awakening of Asia. The sun has arisen in the east, dispelling the darkness. Asia has awoke from her trance. The golden rays of this dawn are scintillating on the faces of the Chinese, the Japanese, the Persians and the Afghans. "Hoist the standard, sound the trumpet"—All Asia to-day resounds to this cry. Will India alone then remain asleep? No—no—that will not be. Listen to the Mother's commands there—India will no longer continue asleep. The call to progress and self-reliance has been sounded. We also shall improve our own commerce and industries. We shall imitate the Chinese and kick foreign goods away from us.

37. The *Sultan* [Calcutta] of the 12th October publishes a communicated poem, in which the rulers of India, after being reminded that they have acquired their

present dominion in the country by sinful means, are exhorted to be mindful of their duties and to save their subjects in Bengal from being decimated by famine.

38. The *Sandhya* [Calcutta] of the 12th October has the following under the heading "What the new party wants":—

"What the new party wants." There are two different currents now flowing in the stream of political life of the country, the one old and the other new. Hitherto our politics consisted in meeting once at the end of every year to send in a number of petitions to Government. This is all that politics still means to many people in the country yet. But under the influence of the newly awakened sense of nationalism, politics in India has come to possess a new meaning for us. This new spirit is opposed to the old practice of praying and petitioning. It calls for independent action. Independence must be earned by one's own efforts. If India is to be restored to her old status, if Indians are again to take place among the recognised nations of the earth, is there any means to achieve that consummation save the one means of independence? Why should the very word "independence" frighten some of us so much? Have our minds, through familiarity with slavery, become so weak that the very mention of that name produces palpitation of the heart? Independence must be achieved—this is the ordinance of the Mother. It will not do to try to appease people by giving them the leavings of the table, only handfuls of alms. We want the prosperity which the other nations of the earth are enjoying. None has any right to deprive us of our manhood. We are divided, trampled on, victims of oppression, who have no

place in the world or in the world's history. That is why we wish to occupy an independent and definite place in the world's comity of nations, and to remove from ourselves the reproach of being slaves. Let the 300 millions of India with one voice call for independence.

39. The *Daily Hitavadi* [Calcutta] of the 13th October publishes an opinion issued over the signatures of a large number of pundits of Navadwip in which foreign cloth, sugar, salt, &c., are declared as unfit for use in Hindu religious rites.

40. Referring to the occurrence of famine, floods and earthquake and the appearance of locusts in many places, the *Howrah Hitaishi* [Howrah] of the 13th October says :—

If the saying of our ancient Rishis to the effect that such visitations as the above are caused in a country by the sins of its rulers is to be believed as true, then surely the cup of iniquity of our present rulers has become full to the brim. Again, when a ruler's iniquity reaches that limit his rule cannot be permanent. No wonder, therefore, that thoughts like these should sometimes raise fears in men's minds. Added to all this, the officials and men belonging to the ruling race in this country are, like dying patients, seeing phantoms of rebellion all round. It often happens that thought concentrated on any imaginary thing ends by converting the latter into a real entity. And who can say that such will not be the case with the thought now uppermost in the minds of Indian officials and Anglo-Indians? Gradually the fear of rebellion which has crossed over to England may contaminate the mind of even the King-Emperor. These are alarming things and we pray to God to give peace to His Kingdom.

41. The *Bharat Mitra* [Calcutta] of the 13th October learns that the boys of the Sree Vishudhanand Vidyalaya have pledged themselves to give up the use of milk and curds sold in the market till the *gwalas* give up selling their calves to the butchers. They will also induce the other Hindus to give a similar pledge.

42. The *Yugantar* [Calcutta] of the 14th October has a communicated article headed "There is retribution for oppression," of which the following is a part :—

Western kings possessing the spirit of demons never in the past knew, and do not know yet, that the cardinal principle which underlies a king's duties is connected with the removal of the poverty of his subjects. Letting alone Sivi, Janak, Judhishtir, and Ram Chandra, how many sovereigns like Vikramaditya, Asoka, Sivaji, Akbar or Shah Jahan has the Western world to show in the past or in the present? The word *Raja* suggests to our minds an idea of loftiness, sacredness, spirituality, and godliness—qualities which are wholly absent in kings in Europe and America. The Hindu *Shastras* enjoin reverence only to unselfish kings of this sort who please their subjects and to none other. If the king by chicanery, force and craft robs the subjects of their all and thereby brings famine and plague into the country, if he robs justice of its dignity, if he offends against the right, then it becomes the sole duty of the subjects to enter on a holy war to expel such a demoniac occupant of the sacred royal seat. As it is the duty of kings to work for the happiness of their subjects, so it is equally the duty of subjects to kill unrighteous kings. This is one of the essential truths inculcated by the spirit of the age.

Just before the outbreak of the late war between Russia and Japan, Russia, possessed as she was of the greater measure of brute strength, was by most people credited with the likelihood of success in that struggle. But as Japan had the right on her side, even the force of cannon wielded by demons proved futile against her. Brethren, never yet has a permanent triumph been won anywhere by the force of maxim guns alone. As a lad with no experience is frightened even at the sight of a paper tiger, so men, fallen from righteousness, regard brute force as the ultimate force and bow their heads in fear before it.

DAILY HITAVADI,
Oct. 13th, 1906.

HOWRAH HITAISHI,
Oct. 13th, 1906.

BHARAT MITRA,
Oct. 13th, 1906.

YUGANTAR,
Oct. 14th, 1906.

YUGANTAR.

43. The same paper publishes translations of three articles headed "The English pick-pockets," "Where have the English their soldiers?", and "A regiment of boys for the country," respectively, from the *Kal* newspaper.

YUGANTAR.

44. The same paper publishes a letter from D. D. Kanga, Analytical Chemist of Bombay, to Baidya Nath Sankar Liladhar, a Kaviraj of Ahmedabad, showing that animal blood and bones are really present in foreign sugar.

HITVARTA,
Oct. 15th, 1906.

45. In a lengthy criticism of the telegram from Messrs. Blyth, Green, Jourdain & Co. to the *Empire*, published the other day, regarding the ingredients of sugar, the *Hitvarta* [Calcutta] of the 14th October has quoted passages from the "Boy's Industrial Information" and Dr. Hassal's book to show that the sugar exported to this country contains blood and bones of forbidden animals. The paper continues:—

"In a previous issue we have shown that Manchester cloth contains tallow. Perhaps the Manchester weavers would now come forward to contradict us in order to save their trade. The English merchants are not only plundering the Indians of their wealth, but destroying their religion too. It is therefore our duty to warn our countrymen to be on their guard and not allow themselves to be duped by the English. Seeing us warning our countrymen, the English merchants are beside themselves with anger, and recommend that those who are preaching against the use of imported sugar, salt, &c., should be prosecuted. All this vain threat shows that the English merchants just now are at their wits' end."

HINDI BANGAVASI,
Oct. 15th, 1906.

46. The *Hindi Bangavasi* [Calcutta] of the 15th October publishes a caricature to illustrate the recent rupture between the Bengali leaders, in which the two leaders, viz., Surendra Nath Banerji and Bepin Chandra Pal, are flying kites which contain the pictures of the gentlemen proposed by each as President of the ensuing National Congress.

NIHAR,
Oct. 16th, 1906.

47. The *Nihar* [Contai] of the 16th October writes that with the object of keeping up the *swadeshi* agitation and extending the use of things *swadeshi*, a number of enthusiastic youths of Khejuri and its neighbourhood have started a Khejuri Association, and got it affiliated to the Midnapore Association of Calcutta. One Babu Khirodi Chandra Das, B.A., is the Secretary of the new Association.

NARAYAN CHANDRA BHATTACHARYYA,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 20th October 1906.

CONFIDENTIAL.]

[No. 42 of 1906.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 20th October 1906.

CONTENTS.

	Page.	Page.
I.—FOREIGN POLITICS.		
The Amir of Afghanistan ... ...	... 453	
II.—HOME ADMINISTRATION.		
(a)—Police—	Nil.	
(b)—Working of the Courts—		
The Darjeeling murder case ... ...	... 453	
Ditto ditto ... ...	... ib.	
Is there one law for the people and another for the Civil Service? ... ...	... ib.	
(c)—Jails	Nil.	
(d)—Education—		
The Director of Public Instruction and the Calcutta University Institute ... ...	... 454	
(e)—Local Self-Government and Municipal Administration—		
The Corporation of Calcutta ... ...	... 454	
Local self-government and Indian nationality ... ...	... ib.	
(f)—Questions affecting the land—		
	Nil.	
(g)—Railways and communications, including canals and irrigation—		
The East Indian Railway strikers ... ...	... 454	
The Railway Conference ... ...	... ib.	
(h)—General—		
A "native" shooting case ... ...	... 455	
Sir Andrew Fraser ... ...	... ib.	
The Indian official and his privilege ... ...	... ib.	
The partition ... ...	... ib.	
The Darjeeling Conference ... ...	... 456	
Treatment of the Hindus in the Punjab ... ...	... ib.	
III.—LEGISLATION.		
The Maharaja of Darbhanga's nomination ...	... 456	
IV.—NATIVE STATES.		
	Nil.	
V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.		
	Nil.	
VI.—MISCELLANEOUS.		
Bengal politics ... ...	... 456	
The Congress ... ...	... ib.	
The Congress President ... ...	... ib.	
The fresh anti-partition memorial ... ...	... 457	
Liberty Tract No. 1 ... ...	... ib.	
Dacca and Chittagong ... ...	... ib.	
Lord Kitchener's recent order ... ...	... ib.	
Is India getting poorer? ... ...	... ib.	
Self-government for India ... ...	... ib.	
The Secretary of State ... ...	... ib.	
The Hindu-Muhammadan problem ... ...	... 458	
The Muhammadan awakening ... ...	... ib.	
The Muhammadan deputation ... ...	... ib.	
"The shuttle of sedition" ... ...	... ib.	
Why Indians dread splits ... ...	... ib.	
"Partition Day" ... ...	... ib.	
The 16th October ... ...	... 459	
Counter Muhammadan demonstration on Partition Day ... ...	... ib.	
The Rakhi Bandhan ceremony ... ...	... ib.	
The memorable 16th October ... ...	... ib.	
The proposed Partition Day rejoicings at Dacca 460	
The Santi Sechan ceremony ib.	

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ПАМЯТНИКИ

(1-я страница)

СОВЕТСКАЯ АРХИТЕКТУРА
СОВЕТСКОГО СОЮЗА

СОВЕТСКОЙ АРХИТЕКТУРЫ

СССР

I.—FOREIGN POLITICS.

1521. The *Hindoo Patriot* observes that the public might seem mystified that the Amir is still being addressed as His Highness and was actually referred to as such by the Viceroy at the Quetta Darbar. It might possibly be due to force of habit, but since His Britannic Majesty recognises the Amir as His Majesty, it is expedient that he should no more be described merely as His Highness by the Government of India.

HINDOO PATRIOT,
11th Oct. 1906.

II.—HOME ADMINISTRATION.

(b)—Working of the Courts.

1522. The *Amrita Bazar Patrika* is surprised to find that the Darjeeling Planters' Association have resolved to send a deputation consisting of its President and a Solicitor to Calcutta to consult the Indian Tea Association and the Anglo-Indian Defence Association as to what steps should be taken in the Phoobsering murder case. The journal further learns that a *précis* of the case has been made and that the Planters' Association are strongly of opinion that the case cannot be allowed to rest where it is, and that the *précis* should be forwarded to the Government of India and the House of Commons. Truly there seems to be no limit to the impudence of people. Here one accused was acquitted by the Sessions Judge of Darjeeling and the other by the highest tribunal in the land. Both decisions have been received with satisfaction in the highest legal circles, but the Planters' Association have refused to acquiesce in the sentence of acquittal, and the Anglo-Indian Press is according its support in insolent, mischievous, and dishonest articles!

AMRITA BAZAR
PATRIKA,
9th Oct. 1906.

1523. The *Amrita Bazar Patrika* characterises as worthless the *précis* of the case drawn up by the Solicitor referred to above. It is urged in that *précis* that the motive in disposing of the blood-stained articles 'was solely due to the stench arising from them.' How original! Detectives usually carefully preserve every bit of evidence, blood-stained or not, but in this case, although a diabolical murder was committed, every trace of detection was done away with and the Darjeeling Planters' Association now come forward to justify such a proceeding. Regarding the disappearance of Mr. Canning while the case was pending before the committing Magistrate, the valuable *précis* urges that Mr. Canning was medically advised, "for some time past," that if he continued in the district he would be "endangering" his life. It is further urged that he (Mr. Canning) had arranged to leave on a particular date, his boat sailing the following day, and that it was a "mere coincidence" that he should have left during the preliminary trial. If Mr. Canning was an invalid, why did he choose the early and inconvenient morning train to leave Darjeeling, when he could have arrived at Calcutta earlier, by taking the later train? This is in need of an explanation. Was Mr. Canning, the most important prosecution witness, so ill that he should have been allowed to disappear from the scene without stating what he knew of the case? There is no doubt that the real culprits are at large, and now that Sir Andrew Fraser is back, it is hoped that this matter will receive His Honour's most serious attention.

AMRITA BAZAR
PATRIKA,
10th Sept. 1906.

1524. The *Amrita Bazar Patrika* writes that the 'Jack case' deserves special attention in view of the declaration that British rule in India is based on the "eternal moralities of truth and justice." Several criminal charges were laid against Mr. Jack, a Civilian, and it is asked whether his law expenses were paid by Government. If so, is not such conduct invidious and does it not amount to something like breach of trust when the governing authorities, who are merely the custodians of public funds, spend them arbitrarily and for the benefit of a particular individual? Secondly, is 'lathial-hunting' a part of a Settlement Officer's duty? If not, can Mr. Jack claim his pay for the days he was so employed? Thirdly, a large number

Is there one law for the people
and another for the Civil Service?

AMRITA BAZAR
PATRIKA,
10th Oct. 1906.

of persons were arrested as *lathials*. How were they identified as such and why were these so-called *lathials* arrested with the help of refractory raiyats who were inimical to them? These circumstances show that Mr. Jack was wrong, and that Government should have supported him in the manner they have done, encourages the belief that there is one law for the rulers and another for the ruled.

(d)—*Education.*

AMRITA BAZAR
Patrika,
10th Oct. 1906.

The Director of Public Instruction and the Calcutta University Institute.

which is essential to them. It should not be forgotten that the above institution is a useful one, of which Sir Andrew Fraser is the Patron, and it is hoped that His Honour will look to its interests.

(e)—*Local Self-Government and Municipal Administration.*

BENGALEE,
14th Oct. 1906.

1525. The *Amrita Bazar Patrika* draws the attention of the Lieutenant-Governor to the letter of the "Junior members of the Calcutta University Institute" complaining that the Director of Public Instruction is about to deprive them of the room they already occupy and which is essential to them. It should not be forgotten that the above institution is a useful one, of which Sir Andrew Fraser is the Patron, and it is hoped that His Honour will look to its interests.

HINDOO PATRIOT,
11th Oct. 1906.

1526. The *Hindoo Patriot* points out that as long as the executive element in the Corporation makes a point of rejecting the proposals of Special Committees, there can be no improvement in the method of municipal administration. It is not always that these Committees are in the right, but nevertheless many useful suggestions emanate from them and real failings are pointed out. For instance, there is much truth in the complaint that the lighting is defective, the conservancy service weak, the roads in imperfect repair, and the inspecting staff poor, and the executive would do wisely to pay due attention to the weak points in their system.

1527. *Bande Mataram* writes that if the people entertained any hope that the small measure of self-government granted Local self-government and Indian nationality. to them a quarter of a century ago would have led to greater things, they have been thoroughly undeceived, and their present cry for absolute autonomy, no matter how feeble that cry, is the result. They are face to face with the problem of existence—with the question whether they are going to have a foreign overlordship or an independent nationality. This is the supreme problem, and recent events have turned the serious attention of the people to it. Great Britain knows that the moment the three hundred and odd millions of India become a nation—that is, begin to recognise their common civic and economic interests and commence to realise their common life in a common territory—her irresponsible authority over them must at once cease, so that she is striving to put off the evil day by adopting a policy by which the delusion of self-government may be used to recreate those very racial conflicts and divisions which hamper progress.

(g)—*Railways and Communications, including Canals and Irrigation.*

INDIAN MIRROR,
9th Oct. 1906.

1528. The *Indian Mirror* deeply regrets the decision of the Agent to the East Indian Railway in rejecting the petition of The East Indian Railway strikers for reinstatement under any conditions. The men have paid dearly for their indiscretion, and it would be infinitely more humane if the railway authorities could see their way to taking them back, as many have served most devotedly for several years and had their services acknowledged and extolled. Their unwise action under temporary excitement should not cause them to completely forfeit the sympathy and generosity of their masters, and repentance should lead to pardon.

INDIAN EMPIRE,
9th Oct. 1906.

1529. Some very important subjects, says the *Indian Empire*, are to be considered at the forthcoming Railway Conference at Simla. The services of a staff of nurses will be a great boon and the item concerning the rates for the carriage of country-made and imported cigarettes will be watched with very great interest. If the new cigarette industry is not given a preference, nothing should be done

to prejudice its cause. The question of pay and treatment of Indian employés on railways and matters concerning strikes and railway men's unions appear to have been purposely omitted. It is hoped, however, the Conference will not display the same racial bias and narrowness that have characterised the recent conduct of the East Indian Railway officials.

(h)—General.

1530. The *Indian Empire* draws the attention of the Government to the case in which a soldier was nominally punished regimentally for shooting a coolie named Ramlall in the Lucknow Cantonment during the last week of September. The slight punishment on the score of the deed having been committed while under the influence of liquor reveals a gross failure of justice, and it is hoped the matter will not be allowed to rest where it is.

INDIAN EMPIRE,
9th Oct. 1906.

1531. The *Amrita Bazar Patrika* is glad to welcome Sir Andrew Fraser back to India, but asks if it was not possible for Sir Andrew Fraser. His Honour to have extended his leave. If a Lieutenant-Governor can be spared for six months, could not the province afford him another six? In that case a Secretary or a 'Secretary's Secretary' could carry on the administration of Bengal!

BANDE MATARAM,
18th Oct. 1906.

1532. In an article headed "The Indian Official and his privilege," the *Amrita Bazar Patrika* points out that it is only in India that a ruler can abandon his province for six months at a time, leaving the people to rejoice under the phlegmatic administration of a *locum tenens*. If, however, a provincial ruler has no help but to leave his post for medical reasons, he owes it to the people to resign his post. A whole nation cannot suffer to suit the convenience of a single man. But if a ruler can be spared for six months, it proves that the administration is carried on not by himself, but by his Secretaries. Hence a logical conclusion would be that there is no need of a Lieutenant-Governor at all, particularly when he can be done without for six months. From the above it will appear how ridiculous is the contention that the Lieutenant-Governor is overworked, and yet the partition was based on this contention.

AMRITA BAZAR
PATRIKA, I
10th Oct. 1906,

1533. The letter of Surgeon-General Evett to the *Tribune*, a Liberal paper, strongly advocating that Bengal be raised to a Governorship, has led the *Amrita Bazar Patrika* to review the whole question in a closely reasoned and sober article. The journal points out that the case for a reversal of the measure has been mismanaged in Parliament, inasmuch as the alternative proposals that have been put forward have admitted the principle of partition. This was the weak point in the recent controversy and the Secretary of State took the fullest advantage of it. In the first place, it should have been proved beyond a doubt that the Lieutenant-Governor's overwork, the only alleged reason for partition, was incorrect. This was easy of proof. The next step should have been to assume that the Lieutenant-Governor was overworked and meet this difficulty by urging Mr. Brodrick's scheme, which would not only have provided an excellent means of lightening this so-called overwork, but would have also promoted "the efficiency of the administration by decentralisation" and given officers the "best possible training for higher office." This was the opinion of no less an authority than the late Secretary of State, and he regretted that his scheme should not have been examined in greater detail before being set aside by Lord Curzon. This forms a valuable ground on which to urge a reconsideration of the partition question. The late Secretary of State's proposals did not receive due consideration, and it should be pointed out that if they were now fully considered and given effect to, Mr. Morley would be giving effect to the wishes of his predecessor in office and at the same time be accepting a scheme that has been worked with success for nearly four decades in Bombay. If these arguments find a place in the fresh memorial on the subject, Mr. Morley will not be able to treat the matter lightly.

AMRITA BAZAR
PATRIKA,
12th Oct. 1906.

AMRITA BAZAR
PATRIKA.
13th Oct. 1906.

1534. Referring to the Annual Conference of Divisional Commissioners held at Darjeeling, the *Bengalee* expresses satisfaction at the Raja of Nashipur being invited to take part in the deliberations, and hopes that others will also be invited, as the association of leading Indians will be found advantageous. It is urged that the Conference should not, except in discussing exceptional cases, sit with closed doors, as publicity will be a help rather than a hinderance.

BENGALEE,
14th Oct. 1906.

1535. Some recent cases would seem to show, says the *Bengalee*, that it is now the settled policy of the authorities in the Treatment of Hindus in the Punjab to persecute and put down the Hindu population of that Province.

A great annual fair held at Umballa on the occasion of the *Bamor Dwa-dashi* festival was stopped this year by the authorities refusing to allow the playing of music in the vicinity of mosques. The local Hindus have also been prohibited from celebrating the *Ram Lila*, except in a small enclosure which contains only a few of the people who take part in the celebration. The *Dusserah* festival at Jullunder was likewise converted into an occasion of mourning by the stoppage of music, as it fell on a Sunday.

The impression that these instances are due to a settled policy is very unfortunate, and the journal advises the Government to publish the defence of the local officials concerned, in order to reassure the Hindu population.

III.—LEGISLATION.

BEHAREE,
14th Oct. 1906.

1536. While congratulating the Maharaja of Darbhanga on his recurring nomination to the Imperial Council and the people of Bihar on their being represented by a wise and experienced public man, the *Beharee* regrets that a seat in the council should be treated as a monopoly or permanent settlement, to the exclusion of others in the Lower Provinces. The fixture of a Maharaja of Darbhanga in the Council is a situation that can hardly be welcomed.

VI.—MISCELLANEOUS.

INDIAN MIRROR,
12th Oct. 1906.

1537. Writing on the subject of Bengal politics, a correspondent of the *Indian Mirror* welcomes the news that Mr. Dadabhai Noaroji has consented to preside over the next session of the Indian National Congress, as it is essential that an experienced and wise man should guide the deliberations of the nation at this critical period. Babu Bepin Ch. Pal's policy is strongly condemned, and the people are urged to discard him as a leader if he attempts to pit himself against the trusted leaders, who have devoted their whole lives to the cause of the country and can alone lead the nation to political victory.

INDIAN MIRROR,
6th Oct. 1906.

1538. Realising how much depends upon the National Congress, the *Indian Mirror* urges the people in Bengal to do all in their power to make the forthcoming session a greater success than any of its predecessors. A grave and solemn responsibility rests upon the leaders, and if they cannot hold the Congress in a manner worthy of the capital of India, they may as well retire from the business and not make a laughing-stock of themselves. A definite plan of political work should be drawn up and adopted, and it is hoped that all personal feelings and private differences will be set aside and immediate action taken by the public men.

INDIAN MIRROR,
11th Oct. 1906.

1539. The *Indian Mirror* sides with the party which is formed in Calcutta advocating the election of Mr. Gokhale as President of the coming session of the Indian National Congress. Having regard to the present state of affairs, and to the knowledge he has gained during his stay in England as to the exact feeling of the Cabinet Ministers towards India, Mr. Gokhale's election, the journal considers, will probably be the best choice that can be made.

1540. The *Indian Mirror* urges the necessity for expediting the submission of the fresh anti-partition memorial to the Secretary of State, as circumstances such as the conflicting rumours regarding the location of the winter

¹ The fresh anti-partition memo-
rial.

capital of the new Province and the likelihood of the Rajshahi Division being restored to old Bengal, tend to show that the Government is not yet sure of its mind. Mr. Morley referred to the partition as a "settled fact," but several things connected with the measure still remain to be settled, and if the administrative inconvenience it causes is satisfactorily proved, the Secretary of State will doubtless change his mind.

1541. Writing of "Liberty Tract No. 1," *Bande Mataram* observes that it is just this class of literature, which is being produced chiefly in America by Irish-Americans and perhaps 'some Indian sojourners,' that does more harm than good. It is true that India needs freedom, but the methods suggested in the tract for the attainment of this end are not suited to Indian conditions.

1542. Referring to the explanation of the *Indian Daily News* that provision has been made for two Government Houses, one at Dacca and another at Chittagong, and that there is no intention to abandon Dacca, the *Hindoo Patriot* writes that none but the hypnotised will fail to see through it. Instead of being a denial, the explanation of the *Daily News* is a confirmation of the statement that Dacca will not be the principal seat of the Government of the new Province. Why cannot a clean breast be made of the matter and anxious speculation terminated?

1543. The *Amrita Bazar Patrika* welcomes Lord Kitchener's order strictly prohibiting the 'forced' expenditure of unspent budget allotments towards the end of each financial year, and points out that this indiscriminate waste takes place in every department with a view to preventing the present allotments from lapsing. This is one of the many ways in which India is being impoverished.

1544. The *Amrita Bazar Patrika* points out that Mr. Hyndman's letter to the *Times* has done some good. It has made that journal ask if India is really getting poorer. Yes, indeed it is, and the statement is easy of proof. Supposing 30 crores of rupees were taken away annually from England and no sort of return made, would not the nation be proportionately poorer every year? This is exactly the case with India. But there are thousands of other ways in which India is impoverished, notably by the purchase of foreign goods. Finally, do not these recurring famines proclaim the inability of the people to buy food when it is dear? Is not this an infallible sign of continuous poverty?

1545. It is very regrettable, says the *Indian Mirror*, that the Indian Self-government for India. students in England should show a marked bias for the extremist views which are doing incalculable mischief in India, and are deprecated by all thoughtful well-wishers of the country. The conduct of Mr. M. C. Mullick in making a bitter and violent denunciation of the British Government at the memorial meeting held in London to honour the late Mr. Justice Tyabji and Mr. A. M. Bose, cannot be too strongly condemned.

A strong political party in England is doing all it can to promote the interests of educated India, but the utmost preparation is necessary before the Indians can be really fit for self-government. The people must lift themselves politically, socially, morally, and spiritually, all at the same time. The house needs to be put in order by unity, concord, and internal reforms.

1546. The *Amrita Bazar Patrika* argues that since Mr. Morley is really The Secretary of State. "honest John" and possesses unlimited powers, he should not let slip the present opportunity of helping a sinking nation, especially as his efforts in that direction would in no way injure the interests of England. If the present Ministry disappoints Indian hopes, it will call the 'real extremists' into existence.

INDIAN MIRROR,
7th Oct. 1906.

BANDE MATARAM,
8th Oct. 1906.

HINDOO PATRIOT,
8th Oct. 1906.

AMRITA BAZAR
PATRIKA,
9th Oct. 1906.

AMRITA BAZAR
PATRIKA,
5th Oct. 1906.

INDIAN MIRROR,
10th Oct. 1906.

AMRITA BAZAR
PATRIKA,
3rd Oct. 1906.

BANDE MATARAM,
10th Oct. 1906.

1547. *Bande Mataram* points out that, correctly speaking, there is no Hindu-Musalman problem in the country at all save what has been created by the so-called educated sections of the two communities, out of a sense of mutual jealousy. Both communities want the lion's share of Government appointments, honorary and paid. Hence the breach which the Government is naturally interested in widening, as a combination between Hindus and Muhammadans is bound to lead some day to the 'final withdrawal,' if not the overthrow, of the British power.

INDIAN MIRROR,
6th Oct. 1906.

1548. The *Indian Mirror* views with great satisfaction the Muhammadan revival in India as elsewhere, and finds a great significance in the Pan-Islamic movement. It predicts that Islam will rise again along with Vedantism and Budhism, and that the three will yet represent the triangle of universal faith. The Hindus and Muhammadans have lived in India for nearly a thousand years, and they should realize that their interests are identical and co-operate with each other for the progress and welfare of their common motherland.

POWER AND
GUARDIAN,
14th Oct. 1906.

1549. Commenting on the importance of the all-India Muhammadan deputation, *Power and Guardian* is of opinion that the members were all representative Muhammadans and that the subjects referred to in the address were all reasonable, though the principle on which they were made is of a questionable character. The demand for a fixed number of Muhammadan representatives on Municipalities, Local and District Boards, and Legislative Councils is obviously unjustifiable and impracticable. Most of the other demands are also incapable of fulfilment. The poor whites and Eurasians have to be provided for, and the Government have pledged themselves in a way to keep these spoilt children above want. To extend favouritism further is to deprive deserving Hindus of their bread. There should be no fear of open competition, when the Muhammadan community are making rapid progress in education.

AMRITA BAZAR
PATRIKA,
11th Oct. 1906.

1550. The *Amrita Bazar Patrika* notices that in an article headed "The shuttle of sedition," the *Times* praises the nobility and glory of the rule which Great Britain has extended to alien races, and bitterly complains that these benefits should have been productive of no better result than the circulation of the "blackest calumnies" against England. Now, if British rule is the beneficent administration the *Times* paints it, why has it got so many opponents not only abroad, but in England itself? The opponents cannot all be perverse and their hatred proves that British rule has its manifold defects. 'Why should the Indians or Egyptians hate the English if they were really their benefactors, or why should they preach sedition if they were prospering under British rule?'

AMRITA BAZAR
PATRIKA,
11th Oct. 1906.

1551. The *Amrita Bazar Patrika* refers to the early history of Bengal to show how disunion and treachery ruined the powerful Hindu kingdoms in the days of the Moghal Empire. Coming to recent times, Bengali progress is still hampered by these same evils. But is not this surprising? The Bengalis are in the 'wretchedest condition possible.' They have lost their independence and are so utterly helpless, that they are dependent, for their very existence, on a race of foreign rulers. National decay has set in, and if it is allowed to continue, the race will disappear within the next four or five decades. In addition, the Bengalis are encompassed by powerful enemies who are doing their best to crush them. Are these conditions in which the Bengalis can afford to indulge in the luxury of splits? Union and progress must be the watchwords.

AMRITA BAZAR
PATRIKA.
12th Oct. 1906.

1552. The *Amrita Bazar Patrika* agrees that Partition Day is as important to the Bengali as Empire Day is to the Britisher, but unlike the latter, the former must be a day of sorrow. It should be celebrated as such. 'Let Calcutta, as well as every district and subdivisional town, every Municipality, every village and hamlet, have its Partition Day and celebrate it in a national way, and let everyone realise the abject condition of the country and take a vow that he will go on mourning till the partition is reversed.' Every man and woman should also take a vow to introduce into the household at least one *chirka* with a view to helping on the industrial movement which is so essential to the regeneration of the nation.

1553. The *Bengalee* recounts the last celebration of the 16th October, a memorable day from which there occurred a

BENGALEE,
13th Oct. 1906.

The 16th October. national awakening which has led to visible progress on all sides, and desires that the manhood of the nation will assert itself when the day comes round again. The same causes for enthusiasm and indignation remain, for the partition is still in force and the people are nowhere in the constitution of the Government. A fervent appeal is made to the Muhammadans to join in the demonstration. Their interests are identical with that of the Hindus, and disregarding the counsels of the interested, they should work together for their common salvation.

Partition Day celebrations will be made more impressive and significant by diversity of form and fashion, but their very essence is the stiffening of the agitation against the measure, and that fact should be made clear to the rulers.

1554. The *Amrita Bazar Patrika* writes that if Englishmen really believe that Muhammadans are going to hold a counter-demonstration to the Hindus on Partition Day, they are as ignorant of the real state of the country

AMRITA BAZAR
PATRIKA,
13th Oct. 1906.

Counter Muhammadan demon-stration on Partition Day. as they were a century back. Plunged in 'Cimmerian darkness' as they are, Anglo-Indian officials are as conceited and self-sufficient to-day as they were when the Sepoy Mutiny burst upon them. They talk of Muhammadan opposition without due appreciation of its doubtful and selfish origin. Sir Bampfylde Fuller was, for administrative reasons, particularly nice to some Muhammadan leaders, and they in turn agreed to please him. But now he has gone and the 'great bribe' that Dacca would be the capital of the new Province has fallen through, and further that Nawab Salimullah will not rule 'Curzonian Bengal' for six minutes, much less six months, Muhammadan zeal will naturally be stifled. It is quite possible for a Musalman mob to loot bazaars, but it is 'impossible for Musalman gentlemen' to demonstrate against the Hindus.

INDIAN MIRROR,
13th Oct. 1906.

1555. A contributor to the *Indian Mirror* expresses his disapproval of the proposed *Rakhi Bandhan* function on the 16th October, as it is a purely religious ceremony and has not the remotest connection with politics. Some Bengali gentlemen who have no authority to sanction a new religious observance are responsible for the innovation. It is strange, however, that if the incident connected with the 16th October is important enough to be commemorated by fasts and vigils, why the 23rd June, the anniversary of the infinitely more serious event of the foundation of British rule in India, has not been similarly treated. There are so many evil days in the history of Bengal that it will necessitate a fast of 365 days to commemorate all of them. Although demonstrations and monster meetings to the accompaniment of *Bunde Mataram* have been numerous during the past year, very little solid work has been done in Bengal.

INDIAN MIRROR,
14th Oct. 1906.

1556. While deplored Lord Curzon's measure of the partition, the *Indian Mirror* considers that there is reason to be grateful to him for it, as it resulted in a national awakening which was greatly needed. Failing to profit by the lessons of history, the rulers passed such a revolting measure and took the far more reprehensible step of setting class against class. Coercion has resulted in combination, and the attempt to cripple the growing solidarity of the Bengali race has proved a dismal failure. It is hoped that the rulers have enough sagacity left to understand that a liberal and progressive policy is the true key to successful government.

The partition has destroyed the peace of the land, dislocated trade and commerce, caused the bitterest feeling between Indian and Europeans, set a portion of the Muhammadans against the Hindus, and sapped the foundation of good government. The journal urges the people to make it their duty to observe the 16th of October as a day of national mourning until the partition is annulled or modified, and to rise to a man on that day to demand their rights from their rulers.

BENGALEE,
14th Oct. 1906.

*1557. The *Bengalee* deprecates the action of the Provincial Muhammadan Association, Eastern Bengal and Assam, in trying to justify its existence by a grand celebration of Partition Day at Dacca. The demonstration is

organised simply to spite the Hindus and the Muhammadans who do not share the political views professed by the organisers and their party. The Association is worked by officials and Anglo-Indians, and apparently exists as a counter-blast to the anti-partition agitation and other movements started for the general advancement of the people.

The journal warns the educated Muhammadans against the so-called sympathy and support of Anglo-Indian officials, which would disappear with the Hindu agitation against Government measures.

It is not clear what objection the pro-partitionists could have to the inclusion of the Burdwan and Presidency Divisions in the new Province, as their transfer will prove, if anything, advantageous to the Muhammadans by their securing the influence and guidance of their co-religionists in these Divisions.

POWER AND
GUARDIAN,
14th Oct. 1906.

1558. *Power and Guardian* pronounces the *Santi Sechan* of Babu Surendra Nath Banerji to be a simple but foolish ceremony inaugurated by some of his creatures and insignificant followers to do him honour and secure for him the blessings of the gods. It was a silly affair and held without the knowledge of the other prominent leaders. It is regrettable therefore that Reuter and the Anglo-Indian Press distorted it into disloyalty to the Throne and caused as much injury as possible to the Bengali community.

OFFICE OF THE INSPR.-GENL.

OF POLICE, L. P.,
WRITERS' BUILDINGS,
The 20th October, 1906.

F. C. DALY,
Persl. Asst. to the Inspir.-Genl. of Police, L. P.